

## QUALITY MANAGEMENT EDUCATION AND RELIGIOUS COUNSELOR TRAINING

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### ABSTRACT

*The purpose of this study was to find out: How the education quality management input and religious counselor training, the quality management process of education and religious counselor training, quality management output-outcome of education and religious counselor training, a conceptual model of quality management education and religious counselor training in Bandung Religious Training Center Religious.*

*This research uses descriptive analytical method with qualitative-naturalistic approach, because the research process conducted in a reasonable situation or in a natural setting (natural setting) and the data it collects are qualitative. The qualitative data is needed in this research is concerned: quality management input and religious counselor training, the quality management process of education and religious counselor training, quality management output-outcome of education and religious counselor training, a conceptual model of quality management education and religious counselor training in Bandung Religious Training Center.*

*Education and Training Program (Indonesian: Diklat) of religious counselor in Bandung Training Center shows that the quality management training religious counselor based on the value of integrity, professionalism, excellence, transparency, accountability, and togetherness. Those values are achieved through input quality management processes, quality management and quality management output-outcome.*

**KEYWORDS:** Educational, Training, Religious Counselor and Quality Management

**Received:** Dec 16, 2016; **Accepted:** Jan 23, 2017; **Published:** Jan 31, 2017; **Paper Id:** IJHRMRFEB20177

### INTRODUCTION

Bandung Religious Training Center is one of the Religious Training Centre in the Ministry of Religious Affairs. Those stood in 1981 (KMA, 1981: No. 45). At first the Training Center is a technical implementation unit in the field of education and training which is under and responsible to the Head of Education and Training (Indonesian: *Pusdiklat*). Employees of Religious Affairs and is responsible to the Secretary General of the Ministry of Religious Affairs. Through KMA No. 1 In 2001 the organizational structure of the Ministry of Religious changes, including Employee Training Center into two, they are Education and training center of Administrative Staff and Religious Training Center of Technical Staff under Research and Development (Indonesian: *Balitbang*) and Education and Training Program.

By changing the organizational structure of the Ministry of Religious Affairs, it gives birth to INMA No. 2 of 2002 on the Transfer Program and Budget Planning and Training Implementation, then followed up with INMA No. 4 Year 2002 on the Training Implementation in the Region, with the birth of the INMA, then since 2003 the only institution authorized to organize training in MORA is Research and Development and Education

and Training Program, including 2 Training Center at the central level and in the regions is the Training Centre of Religious (KM 2003: Number 1).

The existence training at the Ministry of Religious Affairs has a purpose. *First*, improve the knowledge, expertise, skills and employees attitudes to be able to carry out tasks job title in professional that is based on the personality and the code of conduct in accordance with the needs of the Ministry of Religious Affairs. *Second*, creating apparatus capable of acting as a reformer and adhesive of national unity. *Third*, strengthening orientation attitude and spirit of dedication oriented, protector, and community empowerment. *Fourth*, create a common vision, dynamic thought patterns, and develop synergies in performing common tasks of government and development in the field of religion for the sake of good governance and clean. *Fifth*, confirming the identity of employees of the Ministry of Religion is based on commitment, responsibility, honesty, and dedication to the profession in carrying out tasks in their respective job title.

Therefore, the task of the religious counselor does not merely carry out religious education in the narrow sense of recitation (Indonesian: *Pengajian*), but all educational activities in the form of guidance and information on a variety of development programs as well as its practices. The position is very strategic counselor good faith to deliver the religious mission and a development mission (Decree No. 87 of 1999).

Islam Counseling Tasks, have many functions as follows (Decision Coordinating Minister for Development Supervision and State Administrative Reform No. 54 / KEP / MK. WASPAN / 9/1999): First, informative and educative function, Extension Islamic position as Islamic lector (Indonesian: *da'i*) are obliged to lecturing about Islam, conveying illumination religion and educate the public as well as possible according to religious teachings. Second, the consultative function, Extension Islam presents itself to also think about and solve the problems facing society, both personal, family or as a member of the general public. Third, Advocacy Functions, Islamic Religious Counselor has a moral and social responsibility to conduct the defense of society from threats, interference, obstacles and challenges that harm belief (Indonesian: *Aqidah*), disrupting worship and deprave.

Conceptually optimization of civil servants training policy is influenced by several factors such as the substance of policy and policy implementation. For the substance, the policies on training civil servants these days stipulated in Government Regulation No. 101 of 2000 About the Job Training PNS Government Regulation No. 101 of 2000). Training policy rationale stipulated in Government Regulation No. 101 of 2000 are:

- Training is an integral part of the guidance system of civil servants;
- Training is linked to the career development of civil servants;
- Training System includes the identification of needs, planning, implementation and evaluation of training;
- Training is directed to prepare civil servants in order to meet the requirements specified job title and needs of the organization, including procurement cadre of leaders and staff.

Researcher to assumes, that to deliver competency-based training of religious education, the organizers will be associated with quality. Training will be qualified, if it gets a touch management, the education and training to competency-based religious education required quality management.

## LITERATURE RIVIEW

### METHODOLOGY

The methodology used in the research: Quality Management Education and Religious Counselor Training in Bandung Religious Training Centre, the research approach is used descriptive analytic approach naturalistic qualitative, because the research process is done in a situation that a reasonable or in a setting that is natural (natural setting) and the data it collects are qualitative. For the naturalistic qualitative research should go into the field and mingle directly with the studied subjects (respondents). As a qualitative approach in clumps (naturalistic-qualitative), this study has the main characteristics: (1) a source of research data is a reasonable situation or natural setting; (2) the researcher becomes the main instrument of research; (3) very descriptive, within the meaning of research data more contained in the form of reports and descriptions; (4) The importance of the process and product at the same time, in terms not only pay attention to the meaning of something (products) but also the processes and the development of its occurrence; (5) look for the meaning behind the behaviors or actions that appear, so as to understand a problem or a specific situation that is not only of behaviors that appear but also of the frame of mind and feelings of the respondent; (6) put the data directly from the source first (first hand); (7) triangulation, which is collecting data from other sources to check the correctness of the data or information from the first source by using different methods; (8) includes contextual details; (9) priority than the emic perspective etic perspective; (10) verified through a case or a different event or conflict with that have been found in order to obtain more reliable results; (11) analyzed since the beginning of the study, and; (12) design continue to evolve in the research process. The study design is not tied to the initial formulation but can change according to the development needs in the field.

## RESULT AND DISCUSSIONS

### Result

The research findings religious counselor in Bandung Training Center shows that the quality management training religious counselor based on the value of integrity, professionalism, excellence, transparency, accountability, and togetherness. Those values are achieved through input quality management, quality management and quality management processes output-outcome.

Quality management training input religious counselor in Bandung Religious Training Center revealed: (a) The analysis of micro and macro context, in accordance with the values of professionalism and excellence values; (B) Refer to the rules of religious counselor competence, in accordance with the values of integrity; (C) The analysis of training needs (Indonesian: *analisa kebutuhan diklat*) that is grounded in the reality of Religion Extension competence in the field, according to the value of professionalism. (D) The study of gap competence, which gave birth to the religious counselor training needs, in accordance with the values of professionalism; (E) Held through the committee system, in accordance with the values of togetherness; (F) The composition of religious counselor training program based on increasing the competency and quality of graduates, according to the value of excellence and professionalism; (G) The program of education and training based on a religious counselor training quality standards, in accordance with the values of excellence; (H) There are guidebooks technical training religious counselor, in accordance with the values of transparency and accountability.

Quality Management Process Training Religious Counselor in Bandung Religious Training Center revealed: (a) Implementation of the pre-test as a measure to determine the level of initial training participants counselor capabilities religion, not in accordance with the values of excellence; (B) The material presented moving from simple to difficult, according to professionalism; (C) Trainer (Indonesian: *Widyaiswara*) serves as a facilitator that the smooth running of religious counselor training, according to the value of professionalism. (D) Religious counselor training method using adult learning methods, according to the value of professionalism; (E) Media training is used, according to the value of excellence; (F) The participant who is the subject of training, according to the value of excellence, (g) Guidance and Counseling Service in the training of religious counselor as support facilities for the participants, not according to the value of togetherness; (H) Selection and use of time, space, facilities and infrastructure, it is appropriate, in accordance with the values of excellence; (I) The existence of surveillance to monitor the course of the religious counselor training program, in accordance with the values of excellence; (J) The Post test conducted after the deadline for submission of the lesson, for comparison between pretest to posttest results, according to the value of excellence.

Output-Outcome Quality Management Training religious counselor in Religious Training Center of Bandung revealed: (a) Increased competence religious counselor training participants after the training, according to the value of excellence; (B) The satisfaction of training participants counselor religion, according to the value of excellence; (C) The alumni network, is not within their common values, which can facilitate post-training coaching to successfully implement the results of the training materials; (D). Post-training guidance counselor religion, not according to the value of excellence; (E) There are no monitoring of changes in the performance optimization of the usefulness of measuring religious counselor training, according to the value of excellence; (F) Increasing user satisfaction religious counselor training graduates, within their merits; (G) The existence of the comprehensive evaluation of the quality of education and training Extension of religion, according to the value of excellence; (H) The results of the evaluation of the training program ungula childbirth, is not according to the value of excellence; (I) Branding Training Instructor Religion does not meet quality score advantage.

Implications Research, it gives birth to: A Conceptual Model of Quality Management of Religious Counselor Training is a combination of a series of Quality Management input, process and output-outcome religious counselor training. *First*, Quality Management Input Extension religious training consisting of: (a) The analysis of the macro context; (B) The presence of micro-analysis of the context; (C) With regard to the rules of the religious counselor competencies; (D) Based Religion Instructor competencies to reality in the field; (E) Based on the needs of the religious counselor organizations; (F) the Committees Training of religious counselor who clearly had and have a means of checking performance; (G) Existence Religious Counselor Training Program based on increasing the competency and quality of graduates; (H) The program of education and training based on the religious counselor training quality standards; (I) Availability of technical training manual counselor complete religion and clear. *Secondly*, Quality Management Training Process Extension religion include: (A) Conducted preliminary tests as a measure of the organizing committee to determine the level of prior knowledge of religious counselor training participants; (B) The material presented moving from simple to difficult; (C) *Widyaiswara* (Trainer) have a role of facilitator in the smooth running of the religious counselor training. (D) Learning method for religious counselor training using adult learning methods; (E) Media training that is easy to use, inexpensive, interesting, stimulating, benefits; (F) The existence of guidance and counseling services in education and training as a religious counselor assistance facility to the participants; (G) The time, place, infrastructure provision and proper use, so that the smooth running of the training which leads to the purpose; (H) Monitoring carried out

by monitoring the implementation of the training program to fit the religious counselor planned; (I) Post test conducted to compare the results with the results of the pre-test post-test in order to know the level of effectiveness of training counselor organized religion. *Third*, Output-Outcome Quality Management Training religious counselor in Religious Training Center of Bandung include: (a) The satisfaction of religious counselor training participants; (B). Competence religious counselor training participants increased between before to after the training; (C) The existence of the alumni network to facilitate communication and post-training coaching; (D). Their post-training coaching religious counselor; (E) The presence of the monitoring and assessment of changes in the performance of alumni in the optimization of the usefulness of the results of the religious counselor training; (F) Existence of user satisfaction religious counselor training graduates; (G) The evaluation of the quality of education and comprehensive religious counselor training; (H) An increase in the performance of the alumni; (I) Birth of the featured religious counselor training program; (J) the Training counselor Branding of religion as a step to increase competitiveness in the marketing of the religious counselor training towards excellence so that it can continue to customer demand.

## DISCUSSIONS

In the language of management, (Stoner, 1986: 2) derived from English to manage or in Italian *managio* from *managiare*, which means training the horses, or control (to handle), as well as from Latin *manus*, which means hands (handle), handle, taking care to control. More specific meaning than manage, they are to direct and control (guiding and supervising) to treat with care (treat carefully), to carry on business or affairs (care of commercial or business) to Achieve one's purpose (achieving certain goals). While the meaning of self-management, according to Stoner, means the act or aft managing; conduct; control; direction (the act or art of taking care of; treat; supervision; guardianship). In other words, means the process management activities performed together to achieve goals.

(Purnama, 2006: 14-15), there are two perspectives in defining quality. The first perspective is Producer's perspective. According to this perspective the quality of products associated with the production standards and costs. This means that products rated quality if it has conformity to specification and meets the requirements of cost. The second perspective is the Consumer's perspective. According to this perspective the quality of products associated with the design and price. This means that the quality of the products seen on the characteristics of quality and price are determined. According to both perspectives, the quality of the product can be created if there is a match between the producers to the consumer's perspective called suitability for use (fitness for consumer use).

(D. Sudjana, 2007: 11) to simplify the discussion of management functions which include planning, organizing mobilization, control, appraisal and development of the three functions of management: planning, implementation and evaluation. Various studies show that the effect on performance of the quality management. The results of these studies concluded that there is a relationship between the dimensions of quality of organizational performance (Abdul Hadis, 2019: 87). Other studies prove that the effect on performance of the quality management and the company's competitive advantage.

(Gaspersz V, 2008: 268), is a set of documented procedures and standard practices for management system that aims to ensure the suitability of a process and a product (or service) to the needs of certain requirements specified by the customer and the organization. The quality management system is divided into two kind, they are the informal quality management system and formal quality management system (Ibid).

In the informal quality management system, each management company is free to construct or build a model of an organization's quality management system, without necessarily tied to formal criteria established by formal institutions. Therefore, based on understanding and beliefs of the management of the principles of quality management that will be implemented in the organization, compiled a model management system that applies to the organization. Formal quality management system tied to the formal criteria established by institutions making up the quality management system model.

(Simamora, 2004: 3), suggests that education and training is a series of activities designed to improve the skills, knowledge, experience, or a change in the attitude of an individual. Education and training with regard to the acquisition of a particular skill or knowledge. Meanwhile, according to (Noe, 2005: 3) states that the Education and Training (Indonesian: *diklat*) is the efforts of companies that planned to give employees the opportunity to learn job-related competencies. Competencies include the knowledge, skills or behaviors that are essential to achieve successful performance.

Every conscious activity will be contained any purpose, including in education and training activities. Objectives of Education and Training according to (Martoyo, 1987: 54), is to improve the level of effectiveness of the activities of employees in achieving the results that have been set. (Nitisemito, 1994: 86), reveal the Education and Training is to improve and develop the attitudes, behavior and knowledge, in accordance of the wishes of individuals, communities, and institutions concerned.

## CONCLUSIONS

Religious Counselor Training in Bandung Training Center shows that the quality management religious counselor training based on the value of integrity, professionalism, excellence, transparency, accountability, and togetherness. Those values are achieved through input quality management, quality management and quality management processes output-outcome.

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